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A SHEPHERD'S SONG.

Worship, O Mountains,
The God unseen,
And ye pastures green;
Ye deserts adore,
And ye flowered hills,
The Lord who earth fills
With life evermore;
Praise him, rivers and rills,
God of earth and sky:
Praise him on high.
With fruits' fair stock,
Ye woods him praise,
Ye mountain ways
And every rock;
Praise him, my flock,
In the pastures green,
The God unseen.

—Gil Vicente.

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THE PACIFIC

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SOME WAR-TIME PRAYERS.

We received recently from a friend a beautiful prayer entitled "A Prayer in Time of War." The friend wrote that he had tried to make it impartial, and asked that if it did not so seem to us we point out the defective spot. We quote the prayer here in full:

"O God, who hast made of one blood all nations of the earth, we turn to Thee in this hour of human helplessness and confusion. We thank Thee that we are not left to stumble on helpless and alone, but may have the Light of Life. Shine, O Holy Light, into the night of the world's apostasy and bring the nations back to themselves and to Thee.

"Be with our beloved Britain, and help her to bear the heavy burden laid upon her. Give to her that spirit of magnanimity and good will even to her enemies which is the greatest victory. Comfort and sustain her bereaved homes and lead her that she may lead others into the friendship and federation of all peoples and nations.

"Reveal Thyself to France, in power and love, and as she has aroused herself to meet the hour of peril may her spirit be rekindled afresh for inner conquest. May she dedicate herself anew to the cause of liberty and humanity and to Thee who hast been her hidden Glory.

"Restore Germany, we pray Thee, to that high and holy mission to the nations to which Thou hast called her. May the Voice that has spoken through her in the past speak once more, that she may seek to serve, dedicating all her powers to the great task of establishing the Kingdom of truth and order and good will.

"For the other nations caught in the awful grasp of this world conflict, we pray. Grant to each that turning of the heart to the common good through which may come a lasting peace.

"Be with the peoples who have suffered innocently, crushed under the cruel wheels of war. In their distress and suffering may the cup not be too bitter for them and out of all this sorrow and disaster may they emerge as gold that is tried by the fire.

"And for our own nation we humbly pray, our Father, that in this hour of world-agony we may not think of ourselves alone but of what we may do to heal this deep human hurt and to help the nations to find their way toward a righteous peace and that mutual good will and brotherhood which alone can make the world a fit dwelling place for humankind.

"Draw near, we pray Thee, in tenderness and strength to those who are nobly, if blindly, giving their lives or the lives of those dear to them to their country; and as the spring returns and the birds sing again on the battlefields and about the homes of sorrow, may they take heart anew not only for that Better World but for that Better Day in this world to which all unselfish service leads, and for whose coming we earnestly pray in the name of Him who suffered that others might live."

Although the writer wished to make this prayer impartial, our judgment is that he failed to do so. The one "fallen angel" is Germany. Only Germany needs restoration. We shall have more to remark concerning this after we have given some prayers which suit us better than the foregoing one does, wonderfully beautiful though it is.

Some time last year there was written and printed in England what was called "A Prayer for Germany." Our understanding is that it appeared in a little publication entitled "A Call to Prayer," which contained other prayers as well as this one, which greatly commends itself to us. The little book was published by The Collegium, a society of which William Temple, son of the late Archbishop Temple, is the head.

The prayer traveled to Germany and was published there in one of the leading religious journals, the *Christliche Welt*. It was translated by Dr. F. E. Emrich, a Congregational minister in New England, and was printed a few weeks ago in *The Congregationalist*. As translated the prayer reads:

"Give thy blessing, O Father, to the German people. Strengthen thou the activity of the understanding and right-mindedly who follow after love and who are waiting for righteousness and peace, as well among the Germans as among us. Drive out the bad passions of hate, suspicion and war fever from them as from us. Restore and comfort the sorrowing hearts, the orphans, the sick and pale endurers with them as with us. Reward the patience, the untiring industry, the great men of heart and simplicity of the common man and all true-hearted and well-minded people with them as with us.

"Forgive the cruelty, the ambitious endeavor, the foolish pride, the heartless plans, by which the rulers of the world have offended. Teach us everywhere to repent and amend our lives. Help us, that we may make use of our present sorrow, which has been caused by ourselves and has not come from Thee, to build upon the ruins of our bad past a firm and permanent peace.

"Grant that we may again come into a good understanding with them who now have become our enemies and still are our brethren in Christ. Grant that we may establish a new order of things, where the peoples may live together in trustful fellowship, in a noble emulation of good works and good deeds, full of truth, honesty and loyalty in their mutual relations, and that we may in all things follow the example of the Son of Man, whom we have denied and brought into shame and have crucified anew upon the Golgotha of our battlefields."

Note the refrain, "with them as with us." Note also that Germany is not singled out as desperately wicked above all others. The words are: "Drive out the bad passions of hate, suspicion, and war fever from them as from us." God is not asked to forgive the cruelty, the ambitious endeavor, the foolish pride, the heartless plans of any special ruler, but of all the rulers. That prayer is what a prayer should be. It was written with a recognition of all the known facts — not of one fact or a few facts.

In the annual sermon at Whitefield's the Rev. Dr. Orchard, an eminent British clergyman, remarked: "God wants our selfishness burned out — or he might as well baptize the devil with his gifts. It is not until we long only for this thing because humanity needs it that the fire of the Lord descends. God is not going to answer the sort of prayers that are prayed all over Europe today, because he cannot—they are for different things. 'Our Father!'—and the first word stops us. And some of us can hear an echo, 'Unser Vater!' We have got to come to our Gethsemane — 'Not my will but thine!' God can give us something far better than victory or stalemate; but he wants to be sure that we really want it. Pray not for victory, or for peace, but that God will make himself known to all mankind!"

Our conviction is that here is a prayer that God can answer. It was written by a British girl who is only fifteen years old:

"We pray not, Lord, for victory; in thy sight
The cause that we think just may unjust be.
We know that thou, O Lord, wilt judge aright,
We place our trust in thee.

"We crave the right, O Lord, we crave the right;
Not our own greatness or our own welfare.
We crave as a result of this great fight,
Thy justice everywhere."

We like some things said in the letters of Dr. Adolf Deissmann, of the Chair of New Testament Exegesis in the University of Berlin. Certain sentences in what we shall quote here are prayers, though they were not intended to be such.

Professor Deissman quotes Dr. Dalbor, the Catholic Archbishop of Posen, as saying in a pastoral letter:

"The hour-hand of time indicates a turning-point of tremendous significance for the destiny of nations, of the Church and religion; it points to a crisis which will decide the future condition and whole aspect of the world. We do not know as yet what the coming days will bring, but we already realize that God's purposes are being fulfilled in the world. What seemed to be impossible yesterday, today it already stands before us. God's finger has been revealed in mysterious signs, the full meaning of which we do not yet know, but they foreshadow a universal change. Things which have become obsolete and therefore useless will be doomed to destruction, but what God wishes to preserve or revive will rise to a new perpetual life. Oh, that we would prove ourselves worthy of this great time—that through purity of heart, sincerity of character and holy energy we would obtain a position among those that have life and may have it abundantly! Would that we were counted worthy, as the process in the world goes on, to put into practice the eternal thoughts of God!"

Professor Deissman refers to a sermon preached in the presence of the Kaiser by the court preacher in which was breathed the prayer that God would draw all nations into his kingdom of everlasting peace and speed the time when all should greet each other as brothers in their "Father's house."

Professor Deissman writes further:

"With a people like ours taught in bringing sacrifices as never before, God must have an especial purpose. Doubtless he has great plans with the other nations of mankind also; and the passions aroused by this war shall not blind us to hoping that with our enemies as well the seriousness of this period shall be the refining-pot for their purifica-

tion. But he who speaks of purging must, lest he become presumptuous, need think of himself and his own people first."

As to the hate in Germany toward England he says: "Of course all of us since the beginning of the war have been aroused to a strong feeling of political antagonism against English imperialism, which is the ultimate reason for this world struggle. But the best among us, and especially our leading men, understand how to combine the tragic necessities of war with a chivalrous way of thinking even of England and its citizens."

John R. Mott has stated that he has heard in Germany since the war began, in homes and in religious assemblages many prayers for England.

Philip Gibbs, the author of one of most graphic books on the war, tells of a night after a battle when enmity was forgotten by the soldiers who had been fighting like wild beasts. "French and German soldiers talked together by the light of the moon. A French soldier gave his water bottle to a German officer who was crying out with thirst. The German sipped a little and then kissed the hand of the man who had been his enemy. And then he said "There will be no war on the other side."

Another has brought the story of a German boy, not more than fifteen years old, turning over and over near the French trenches. Left for dead, he had been lying there all night. A French officer lifted him up in his arms and carried him across to the enemy's line. A German officer who received the boy took off his iron cross and placed it upon the neck of the boy's savior and sent the man back in safety. A German soldier who had an arm shot off and the fingers torn from the remaining arm was asked how he managed to get away from the battlefield without bleeding to death. And then he told of the French soldier, shot through the body and dying, who took the necktie he was wearing, bound it around his wrist, took off his coat and put that on him, remarking that he was too far gone to need it much longer, and that the German would probably be carried from the field in time to save his life. And the German said when he told the story: "If I go to heaven that Frenchman is the man I want to meet first."

"Our Father who art in heaven, hallowed be thy name!
* * * Forgive us our trespasses as we forgive those who trespass against us!" "After this manner pray ye!"

On the 4th of May a London religious journal reviewed the war and found for the British side what is called these "facts": "Upon one side, a series of miraculous deliverances; upon the other a list of heart-breaking checks." And the journal asked, "What does it all mean?" Its answer was:

"Well, it means at least this—that God, Who scattered the Armada and gave us the victories of Waterloo and Trafalgar—has once more shown us enough of His power in our own day to make it plain that the present enemy might, so far as we can judge, have been crushed before this. God has not ceased to champion those who, after all, are upholding His cause and His truth. And why has He not given decided victory? There seems no escape from the only answer possible for those who believe in the Divine government of the world. He has not done it, we must surely conclude, because the world is not ready; and the extreme probability is that He has not done it because we are not ready."

The friend who wrote the beautiful prayer which we quoted first gave us permission to use it as we have, when

in accordance with his request we indicated what we considered its defect.

If any one desires to argue that Germany has gone down to greater depths of wickedness since the war began than the other nations have, we shall not dispute it. That is what our friend had in mind, though no one would so read the prayer if it were not thus interpreted. But God is considering all the things which led up to the war; and the war will never be really settled and the world freed from such calamity until the nations are ready to deal with each other as those wounded and dying soldiers dealt with one another on the battlefield.

"Our Father Who art in Heaven, * *. Thy kingdom come! Thy will be done on earth as it is in heaven!"

PACIFIC COAST NOTES.

The Summer School to be conducted by Pacific Theological Seminary in Los Angeles will begin on the 29th of May and will continue for two weeks.

"Twenty-seven per cent of all the admissions to the California state hospitals are due to alcoholic insanity and alcoholism and drug addiction," writes Dr. Eva Charlotte Reid in the April number of the monthly bulletin issued by the State Board of Health.

The Rev. Hugh Elmer Brown, pastor of Pilgrim Church, Seattle, was elected president of the Pacific Coast division of the Religious Education Association at its recent meeting in Portland. The next annual meeting will be held in Seattle.

Professor W. F. Bade of Pacific Theological Seminary has in preparation "The Life and Letters of John Muir," which will be published in two large volumes sometime next year. A smaller book entitled "A Thousand Miles' Journey to the Gulf," will be published in October. Dr. Bade will spend considerable time this summer on these works. Later this year he will go to Harvard for some special study—this being his Sabbatical year.

The picture of a minister who did excellent service in Congregational churches in the Pacific Northwest for a few years appeared on the cover page of The Religious Telescope last week—that of the Rev. Elmer E. Burtner. Originally a United Brethren, but a graduate from Yale School of Religion, Mr. Burtner became a Congregationalist for a while. His last pastorate with us was in Spokane, Washington. He went from Spokane about a year and a half ago to become pastor of the United Brethren Church at Westerville, Ohio—the seat of the leading college of that Church. For sixty-five years the church at Westerville worshipped in the college chapel. But on the 30th of April a fine church edifice costing \$75,000, and having when needed a seating capacity of 1400 was dedicated. The Telescope says: "Rev. E. E. Burtner, the popular pastor, was master of ceremonies and conducted the program of the day with evident leadership. He is an excellent preacher and dearly beloved by his congregation. He deserves hearty congratulations upon being pastor of such a magnificent college church and vigorous influential congregation. . . . May God use the new church in connection with the college as a great factor for the educational and spiritual welfare of the students and as a rich contribution to the life of the city!"

The Rev. Dr. James M. Campbell of Claremont, Cali-

fornia, has an article in The Homiletic Review for May on "Religious Changes After the War." He says in it: "God will be better known and better loved after the war because he will be better understood. The ideas of men regarding him will be clarified and freed from superstition. They will cease to look upon him as a tribal deity, partial and partisan, and will come to see him as the Universal Father whose love and care are bestowed impartially upon his children, who sitteth upon the floods, controlling the destinies of men and nations. God over all, blessed forever! Dr. Campbell expresses the conviction that by the disclosure of the sacrificial element in human nature which is being made in and through the war the thoughts of men will be turned anew to the sacrificial element in the nature of God. "Henceforth they will see deeper into the heart of God, and will understand better what it cost him to give his Best Beloved for man's redemption. The sacrifice of Calvary, too, will be seen in a new light, and will receive a new meaning; and it will not be as difficult as it once was to believe in the doctrine of redemption through blood." Dr. Campbell foresees the awakening of a new spirit of brotherhood, and says that "by and by men will learn to think internationally and will come to see with Mazzini that the national state is an essential stage in the final world-commonwealth." He believes that the Church will come out of the present ordeal purified as by fire "and bowing herself in the dust, with great searching of heart, and with deep repentance, she will rise to her opportunity, bending herself to the task of rebuilding the shattered social structure upon the foundation of truth and justice, and never slacking in her efforts until she has changed the entire face of the world."

The Rev. Dr. Henry Kingman of Claremont, California, is contributing to The Biblical World a series of articles on "The Faith of a Middle-Aged Man." In a chapter on "Life's Need of Faith," Dr. Kingman writes: "There is no doubt that the characteristic note of our day is not faith but criticism. Yet it is equally certain that there have been few generations so weary as last of the temper that doubteth all things, and so eager for faith if one knew but where to find it." It is hard for us, says Dr. Kingman, to see how a nation or a man can live nobly without faith—and as he contemplates life he realizes what men want is victory—the victory of a selfpossession undaunted and expectant in the face of every problem and disappointment that the world can yield. He asks, "Where is one to look in this critical doubting age for any adequate reassurance or promise of victory?" and continues: "Our answer is based not only on the accumulated experience of thoughtful men for ages past, but, what is even more convincing, upon our own experience through these latest years that belong to us. Our only chance of winning is by the way that Jesus found sufficient so long ago—the way of faith in God. His faith, his teaching, and his spirit still afford the only way to such an undiscourageable optimism as was his. As was said of certain poor folk long before the day of Jesus' testing, 'They looked unto him and were radiant and their faces were not ashamed.' It is the sight of God that still illumines life's dark places and gives courage for energetic service. The misgivings and questionings of a critical age, no less than the slings and arrows of outrageous fortune, may be met in quiet peace if only one believes that Jesus Christ was sent of God that we might know the truth." Dr. Kingman's conviction is that "when all has been done that searching scholarship

and sympathetic criticism may do, the main outlines of the life and character and message of Jesus remain unaltered.' And he says: "It will be conceded by practically all, that never has the figure of Jesus Christ stood out so radiantly clear as it does today, impressing itself upon the world of thought in a degree hitherto unequaled, by the sheer compulsion of its power and sweet reasonableness, in the face of human weakness and folly. The madness of war and the wickedness of the individual and national pride and selfishness that lead up to it, have thrown into clearer relief than before the unapproachable dignity and universal validity of the spirit and teaching of the great Elder Brother of the race. In a time of barbaric cruelty, out of a race bigoted and passionate, with an almost frenzied sense of national superiority and of contempt for all lesser breeds without the law, there emerged this divinely human Friend of men, that even the twentieth century, drenched in misery, yearningly recognizes as its only Deliverer. Depend upon it, there is no phenomenon in the long history of men so outstanding and unassailably clear, untouched in its essential features after all these years either by the tooth of time or by the endless obscurations of friend and foe, as the personality of Jesus, about which centers the citadel of our faith." Here is the Man of men! We find in him the flower of the race, the crown of manhood, in which, after the long age of development, life has reached its supreme achievement." And further: "The centuries have only increased men's wonder at the inexhaustible richness of Jesus' personality. Its worth and genuineness have been subjected to every test that the wit of man could devise, whether in love or hate. And never has it stood so strong in the divine simplicity of its power as at this time. And the tortured nations confess that the principles by which it grew so great are the only principles by which the abundant life may return to society today."

THE CITY TEMPLE WORK.

Dr. J. Fort Newton, of the Liberal Christian Church, Cedar Rapids, Iowa, is to preach in City Temple, London, the five Sundays of July. Perhaps the United States will furnish the City Temple preacher to succeed Dr. R. J. Campbell. The Christian Commonwealth, London, published recently a sermon given by Dr. Newton in Cedar Rapids from which we take this: "Life everywhere grows in dignity, meaning and beauty, as it ceases to be spent for things ephemeral. When a man works to make righteousness prevail he becomes a partner with the Almighty in his sublime moral enterprise. This is the ultimate witness of the divinity of the soul and the pledge of its alliance with the creative will of the Master of the world." Again he said: "Our human world is kept in place and urged along its orbit by unseen forces. From thence come those impulses to progress which impel man to vaster issue, and will not let him rest. It is the pressure upon him of the endless life. Men have tried to found kingdoms upon slavery, upon brute force, upon cunning and cruelty, and they have failed. No nation can fight against the eternal laws of God and long endure. Apart from the power of the things of endless life, customs are cobwebs and laws are ropes of sand."

Since the foregoing was written we have the following in *The Christian*, a London publication:

Quite an unusual course is being adopted by several Christian gentlemen, belonging to Churches other than the

Congregational, who have written to the Press expressing a desire that Dr. Jowett might be called to the pastorate of the City Temple. From the narrower point of view, of course, the matter of that pastorate is the business alone of the members of that particular church. But there is a wider point of view which we venture to think should be taken: it is that of the spiritual welfare of the larger community beyond the walls of that single place of worship. And in making their plea, these gentlemen undoubtedly are animated by the best spirit, as they are seeking the good of the greatest number. Dr. Jowett would be heartily welcomed back to these shores. The attendance upon his holiday ministry in the summer time is sufficient evidence of the hold he has upon the public. And England needs his Evangelical message. The City Temple offers an unique platform to a faithful servant of Christ. The great ministry of Dr. Parker was re-echoed to the ends of the earth, and it would be a great thing if that ministry could be revived by Dr. Jowett. An evangelized London means more than tongue can tell for the entire Empire.

"THE CRUX OF THE PEACE MOVEMENT."

E. E. P. Abbott.

It is now forty years since Canon Mozley, "the Butler of his generation," published his famous sermon on "War." Some one at that time was profane enough to say, "The pulpit has capitulated to the devil." Certainly, the best things that can be said to justify an appeal to arms among Christian nations are to be found in that university discourse. But all this was before "the Hun was at the gate." England is just now waking up for the first time to the realization of the awful savagery of war. Her great conquests, it has been charged, have been won far from her own shores, when she was fighting with naked savages.

In the April number of "The Atlantic" appears an article by President Tucker on "The Crux of the Peace Movement," which reminds us of the Englishman who fascinated us all in our youthful days. And it might be said of the ex-President of Dartmouth, as Professor Jowett said of the Dean of Oxford, "His conclusions have not met with general acceptance; but they have made us think."

Dr. Tucker admits that just now the revulsion of feeling against war is beyond question the most powerful stimulus to the cause of universal peace. There is, however, to be considered, not only the demoralization of war which oppresses like a nightmare all the belligerent nations, but he must give a special emphasis to the kind of peace which is to ensue. "Honorable peace," said Wellington, "is the only legitimate end of war." Peace in itself is not an end; and Dr. Tucker makes the crux of the peace movement, the latent scepticism that is everywhere, whether we are ready to welcome back a peace of selfishness and greed, a piling up of immense fortunes that were never earned, and the consequent oppression and exploitation of the weak. The most telling sentence in the whole article, it seems to us, is this: "So long as it is necessary to employ the federal army to keep peace in Colorado, or for like emergencies in other states, it is very difficult to persuade the average man of the moral consistency of efforts for general disarmament."

Lord Palmerston once said, "Man is a fighting animal"; and he laid his finger on the vital spot; he carries us down deep in our search for the real crux in this war move-

ment. The epistle of James, which is one of the most profound of ethical treatises, states it clearly, without circumlocution, when it says: "From whence come wars and fightings among you? Come they not hence, even of your own lusts that war in your members?"

Some of our living philosophers are keener in their grasp of the situation, and speak out more plainly than many of our ecclesiastics—

"Who praise when they should blame
The barbarism of war."

Eucken of late disappoints us; he has no desire to play the martyr and stand against the strange insanity of his whole nation. But before the war began he diagnosed in a masterly way the malignant disease that now threatens the life of Germany. In every one of his many books he cries out like a prophet against the inadequacy and emptiness and pettiness of the life of today, in spite of its outer ostentation. What avails the increasing circumference if the vitality at the center is wanting? Or what interest can there be in the outer world if it is utterly soulless? Why talk of progress if we are robbed of the goal? President Tucker is right when he says in substance, "There is no use in arresting the war if we must come back to a home full of broils and try to govern our cities which are ruled by bosses and the mob element. He should see that it is not a question of war or peace. 'The times are out of joint; the whole head is sick and the heart faint.'" He quotes from a recent writer: "Europe will never cease from war till she finds something better to do; that business is neither trade, nor philosophy, nor art; it is in one word, sacrifice."

Thus we come to the cross with its deeper meanings, with its redemptive power, that alone is sufficient to save the whole man and recover a lost world. Some of us in our old age will have to rehabilitate a few of the doctrines which, twenty years ago, we were convinced were relegated, if not to the land of death, to the land of shadows. Both Mozley and Tucker, and the German Bernhardt as well, make much of the martial virtues which, it is claimed, must be learned mainly in the school of war, such as courage and manhood and unselfishness, where the individual is willing to sink that the liberties of the nation may rise and endure. "Who doubts," asks Dickens, "that if we all did our duty as faithfully as the soldier does his, this world would be a better place?" "When peace is as handsome as war," said President Wilson, not long ago, "there will be no wars."

We need not fear that with the passing of war—as surely it will pass—there will be no equivalents. There will not follow a swift plunge into imbecility and cowardice. In the Republic of God there will be Greathearts still—a continued call for the noblest heroism and self-sacrifice—but not for reward nor accompanied by the strains of martial music. "He that overcometh" will be still the one condition of victory, but not with carnal weapons. "Quit you like men; be strong," will still be the rallying cry to the youth of the nation, and Howard and Lee and Armstrong, brave generals in war, stepped up on a higher platform when they sheathed their swords and became builders in the great temple of freedom.

Dr. Tucker counts among the primal virtues, justice and liberty and equality. It is not by force that such virtues are to be won in the new kingdom of peace. Neutrality will hardly find a place there, though it is for this that our nation at present is supposed to stand.

How often are we reminded of the splendid results

that have followed in the train of war, as in our history since the rebellion. "War," says von Moltke, "is the sister of religion"; and Heraclitus long before called it the "father of all things." But never has the world taken such strides forward as it will when it is released from the enormous handicaps of war. The world's best blood, the uncounted billions of money, now more than wasted, will be allies for the hastening on the kingdom under the leadership of the Prince of Peace. Dr. Tucker concludes his article with the belief in the practicability of final universal peace; but he does not say that the dynamic must be spiritual. Phillips Brooks sums it all up in his masterly way: "When we cease to think of peace as the negative of war, and think of war as the negative of peace, making peace and not war the type and glory of existence, then shall shine forth the higher soldiery of the higher battles; then the first military spirit and its works shall seem to be but crude struggles after, and rehearsals for, that higher fight. It is not that the power of fight has perished; it is that the battle has gone up on to higher ground and into a higher light. The battle is above the clouds."

OUR CHRISTIAN DUTY IN THE PHILIPPINES AND OUR COLONIAL POSSESSIONS.

By Edgar R. Fuller, Pastor of Congregational Church of Bakersfield.

Consider it on the basis of brotherhood; for is it not our Christian duty to use everything for God? Too many as Beecher said, "dedicate business and politics to the devil and shove religion into the cracks and crevices of time, making it the hypocritical outcrawling of their leisure and laziness." We need also to remember that Christ died not for laws or governments, but men. Starting then with this broad outlook, we face the fact that America has no colonial policy. She has ever sought to be free from the care of those not situated to become American citizens.

Till the close of the last century we shrank from the responsibility of becoming a world power. It was the Macedonian cry of Cuba that called us from our isolation and made us responsible for colonies circling half round the world—Porto Rico (Hawaii, American Samoa, Wake) Guam, and the Philippines—with more than ten millions of people. 1st. Good citizens are widely divided on the subject of colonization, and also as to the care of those that have been annexed. Thomas B. Reed put it aptly to a friend who was to visit all our colonies, but was in doubt which route to take, eastern or western. "It is this way," said Reed; "if you travel westward you reach the Philippines via Hawaii; if you travel eastward you'll reach Hawaii via the Philippines. The whole question is whether you prefer to take the plague before the leprosy or take the leprosy before the plague."

Again, "Our Christian duty in the Philippines and our Colonial Possessions" are two distinct questions. In Porto Rico and Hawaii, for example, we are to train the people for American citizenship more definitely even than as though they were resident here on the main land, for there we must develop able leaders, versed in American methods, and loyal to American ideals and institutions.

The Filipinos, on the other hand, are not to become American citizens. They are being trained to become an independent self-governing people, along lines best fitted to the Oriental Philippine genius—an essentially dif-

ferent problem. For example: Why take from them, as we have, their native flag, and insist on their waving, cheering and saluting the Stars and Stripes? This, which is one of our most effective means of teaching patriotism to prospective American citizens, seems out of place,—an offense indeed to Filipinos. By such regulations we place clubs in the hands of demagogues and increase agitation for independence which is now a chief obstacle to good government and healthful development in those islands.

2. Then, too, we are in danger of giving the natives political training, instead of developing political power—of producing parrots in place of patriots.

O, this cheap talk about "giving" independence and self-government as though we were presenting a present. Have we not learned that self-government is not a thing that can be "given," since it is of the fiber of character and not a written constitution? No one can be "given" the self-control of maturity. It can be no more bought than given. It is secured only by long and faithful obedience. A community can not be presented with a character; but, as Woodrow Wilson said before he was President, "It may be confidently expected that under the influence of just laws and sympathetic administration they will, after a while, understand and master themselves, if, in the meantime, they are understood and served in good conscience by those set over them in authority.

For Congress to pass a bill pledging Philippine independence, now or at any near date, is like giving a worthless check to pay a debt. A friend resident in the Philippines for 14 years, and having large opportunity to know the facts, declares he will foreswear his country and seek citizenship elsewhere if America proves a traitor to her trust.

The Filipinos ought to have the benefit and advantage of the best we can do for them. Are we doing our best for their welfare when we remove highly competent American officials and substitute for them natives who are not qualified to render service of anything like equal value? "But we are sacredly pledged to evacuate those Islands." True, we are still more sacredly pledged to them and all the world to make the Filipinos capable of self-government before we desert them.

What are the facts? To speak of them as half-civilized is high praise. Sixty-five per cent are reported as illiterate and most of them still live in thatched huts. Notwithstanding the remarkable exhibits of a few at the Panama-Pacific Exposition, yet as a people they have accomplished little in literature, art or music. Farming is still of the crudest type save when supervised by Americans. Manufacturing and transportation have only begun to be developed. A few in the leading cities are capable of holding office, but this is no proof that the people generally are capable of self-government. But it fires the ambition of a small minority to agitate for independence, hoping the Islands will become a profitable oligarchy. The great majority are not fitted to take part in the government even under American direction.

The government of the Philippine Islands is a trusteeship and should remain so till the people generally can take part in it. To transfer this responsibility to the educated Filipinos would hinder, not help, self-government. This oligarchy would be even less competent than Spain. Capability for self-government is of slow growth and from the bottom up. It is far harder to create a competent electorate than to find a competent office holder, and both

are essential if there is to be self-government.

Educational standards for the Philippines have been radically modified from the purely intellectual so as to give strong emphasis to manual training and technical schools. Skill as well as knowledge is found to be needed. Our leaders would make these orientals an efficient English-speaking people. Do you ask "Why English speaking?" Because a common language for communication between the 16 or more tribes, speaking widely different dialects, is essential if there is ever to be national unity. Then, too, English gives fullest contact with ideals of democracy and is the commercial language of the world, especially in the Far East. Today the Filipinos speak English more generally than Spanish was ever spoken.

Until about five years ago a Filipino's idea of education was that it would make him a gentleman—too good to work. As a result many a barefooted, negligee-attired native lad has speedily blossomed into a dapper youth in immaculate white, with high collar, faultless tie, and patent leather shoes, and as he struts the street there is much combing of his well oiled hair, by the help of a pocket mirror.

But with industrial training required for promotion in all the public schools, such false ideas are being corrected, home life is being improved and a host of eager, enthusiastic young people are drinking at the springs of truth and democracy. In March, 1915, fully half of all the children of school age in the Islands were enrolled. Within a few years, if present efforts continue, the great mass of the rising generation will have been given a primary education, enabling them to read and write. The time is fast coming when the children of American-taught parents are nearing school age. Progress is more promising with the second than with the first generation. And yet we need to remember that with all our exceedingly lavish, open-handed school policy, only about half of the children of school age have been as yet provided with school accommodations.

In the 15 years of American occupancy the progress intellectually and economically has been as marked, we're told, as in the previous 400 years. "The spirit of the whole people," according to Robert Speer, "has been changed from suspicion to good will, from despair to hope, from inequality and privilege to democracy and brotherhood."

While the Catholic Church and Spanish government have saved the Philippine people from "the deadening influence of Buddhism, the sterility of Islam and the wastefulness of animism"; yet Spain's paternal laws have left the Filipinos weaklings. Over-protection is a peril. Responsibility is a powerful teacher of righteousness. America has that rare and unique responsibility of making a nation—a nation worthy of a permanent place in the family of Christian nations. Wisdom's caution is to "make haste slowly." Speed in so momentous a matter is to be feared rather than courted. It will be time enough to discuss independence when the last vestige of slavery, peonage, polygamy and Spanish political influence is gone.

Today fully half the Filipino boys and girls are ready to listen in English. Some 10,000 native teachers can read and grasp the ideas of English writers. The people are eager to learn. Now is the impressionable time before the days of indifference come. A few thousand American soldiers are there to preserve order. But another army is being recruited. During these 15 years 75,000 have en-

listed. Like Garibaldi's troops, they were promised persecution, hard marches, heroic service. This Army of the Cross is the hope of the Philippines. When the Stars and Stripes are hauled down and our troops embark, those soldiers will stay and garrison that archipelago for Christ.

What is "our Christian duty in the Philippines and our colonial possessions"? To teach them the principles of freedom and democracy, that have made America what it is. To help them found real homes and maintain civilized communities till their savagery is fully outgrown. To foster free schools, the English language, and above all lay a moral and religious foundation on which to build individual and national life. Give to them what our Pilgrim Fathers brought to the New World—

"Laws, freedom, truth and faith in God
Came with those exiles o'er the waves."

The open Bible is the cornerstone of freedom. What Latin-America became without the Book, Anglo-America may degenerate into.

If we are to succeed in our Christian duty toward our insular possessions, we must appreciate their ignorance, superstition, limited opportunity and barbaric simplicity. We must adapt ourselves to foreign conditions, not in theory but in practice, however simple and ludicrous. If we are to fulfill our mission, we must know the real soul of the people,—meet them where they are and on that common ground develop their capabilities and build up their civilization. We must set them free from their superstitions; cure them of their chronic ills—malaria, hookworm, black fever and the like; and teach them how to avoid tropical diseases, most of which are due not to climate but to unhygienic habits. We should correct the misunderstanding common to such people by our separation of church and state; which they interpret to mean, that religion is not vital and may be safely neglected.

Regret it or not, we have our colonies. The hands of God's clock turn not back. As well attempt to put a butterfly back into its cocoon, or push back the filmy, fibrous, fleecy mass into the dry and broken cotton-ball, as to crowd back liberated ideas into the narrow groove of an old regime. The need now is to train and temper into self-mastery and true brotherhood. Strong, dependable character must be developed, and that not for a select few but for the masses of the people. Heathenism has ever exalted the top of society; Christianity says, "The great and strong can take care of themselves; my first duty is to the poor and the lowly. Even if Christ was born in a manger, we should see that his children do not tabernacle there. We are the almoners of God's bounty—not tax gatherers, taking away what little others have. As parents in the midst of the family strive to do what is best for the children, so America in the midst of her dependencies should ever seek for them the best at whatever sacrifice.

Thus in a greater measure than we are apt to think, the responsibility lies at the door of the Protestant churches. Secular education and Catholicism are not enough. Knowledge is power, but how is that power to be regulated? Is it to be a power for good or evil? Of 522 sentenced to penitentiaries for fraudulent use of the mails during 1912, 106 were college graduates. Of 1026 inmates of an inebriate asylum 970 had a high school or college education. Catholicism too has been weighed and found wanting. Christ as God is the supreme need; yes, the gospel in its fullness as the power of God.

A sharp distinction needs to be made between religion

and a religion—between religion neither colored nor labeled and any special brand of religion—as Calvinism or Catholicism. Religion pure and simple is fostered even by the state whose constitution prohibits state support of any special form. The time will never come among a free people when all men will think alike. The time will never come when all the varied temperaments of men will be satisfied with a common form of worship. But we can all pray and labor to speed the time when those of all beliefs and temperaments will say with Abou Ben Adhem, "Write me as one who loves his fellowmen."

If there is inspiration in working out a great cathedral plant—adding a chapel here, an altar there, a dome yonder, how much more important to help work out Christ's plan to disciple the nations. Today Europe is an unending row of graves; millions are stretched on hospital cots and debts are piling mountain high. While most of the old world and part of the new are all out hunting, while the hungry hounds who rule Europe lick their jaws in anticipation of the spoil, as they spring upon their prey, America's opportunity is to be the Good Samaritan, to evangelize, to use our uncounted talents to extend the civilization taught by Christ. While others lay waste, we should make prosperous. While others prove the horror of war, we should prove the power of peace. While others crush and kill, we should make alive in Christ. While others sacrifice untold millions to overthrow nations, we should invest our millions in building the Kingdom of God. This I conceive to be our Christian duty in the Philippines, in our colonial possessions; yes, in all the world.

NEW BOOKS.

"In The Valley of Decision." Lynn Harold Hough. An excellent book to put into the hands of young people in their formative years! There are four articles: "Getting Lost in the Crowd," "The Man Who Finds Himself," "The Town and the God of the Town," "The World We Must Master and the World We Must Serve." The book will impress deeply every young man or young woman who reads it. The Abingdon Press, New York, 50 cents net.

"The Comrade In White." By W. H. Leatham. The Rev. Dr. Hugh Black of Union Theological Seminary says in an introductory note: "The great war has put a strain on the resources of human nature as well as material resources. Men who have come through the hell of the trenches have discovered some of the secrets of life and death. Many of them have known a reinforcement of spiritual power. It is quite natural that this fact should often be described in emotional form as direct interposition of angels and other supernatural agencies. Among these the most beautiful and tender stories are those of 'The Comrade in White.'" In essence all are testimony to the perennial fount of strength and comfort of religion—the human need which in all generations has looked up and found God a present help in times of trouble. The origin of the many stories brought back to England from the battle fronts by her soldiers is that to the average Briton this is a religious crusade, and men have gone with an exaltation of soul, willing to make the ultimate sacrifice, willing to die that the world might live. Men and women are face to face with eternal realities and driven by the needs of their hearts to the eternal refuge." Fleming H. Revell Company, New York, fifty cents net.

"Preparedness"—the American versus the Military Program. By William J. Hull. Dr. Charles E. Jefferson of Broadway Tabernacle, New York, says of this book: "I wish that it might be read by millions of our people." Hamilton Holt of the New York Independent says: "The most complete and able arraignment of the ultra preparedness programme that I have seen. A veritable arsenal of facts and arguments." The author states in the preface: "The book is by no means purely or chiefly negative. It seeks not only to show the utter inadequacy of the programmes for military preparedness and the evils of a genuinely adequate military programme; but also to state concisely the parts of the American programme for preparedness, their support by reason and experience and the inevitable and insuperable obstacle which each and all of them find in the military programme. It endeavors to give full credit to the genuine and laudable desire of most the military prepareders 'to defend this country'; but it attempts to determine precisely what a 'defensive war,' against a first-rate power, in 20th century warfare, would mean and precisely what kind of a military programme would be truly adequate for it. Finally it endeavors to prove to the countless Americans who loathe the thought of militarism, but who see no other adequate means of defense, that there is another means which is as definite, as practicable, as adequate and as American, as it is justified by reason and tried and proven by experience." Dr. Hull, the author, is Professor of History and International Relations in Swarthmore College. Fleming H. Revell Co. \$1.25 net.

"The Churches Of The Federal Council." By Charles S. MacFarland. Sketches of the churches federated in the Federal Council. An informing and valuable book! The author says in a foreword: "This volume has been prepared in response to a large and increasing demand for such information as it contains in brief and simple form. The federation of 30 Christian denominations naturally raises the inquiry as to their points of likeness and diversity. Such a volume necessitated composite authorship, because each denomination should be portrayed by one of its own representatives, with freedom of expression in setting forth the values of each. It also appears that in each of the statements contained herein certain distinct characteristics are set forth which as a matter of fact are found to be more or less common to other denominations. The prevailing sense in all is that of a unity far greater than the diversity, and thus we find in these statements themselves an exhibit of the need and practicability of the federation of these bodies for the multitude of tasks which can be done better by cooperation than in separation. Each chapter, again, sets forth as a more or less distinct trait of the denomination described the desire to realize the kingdom of God rather than to build up a denomination, and while each emphasizes the peculiar contributions of the denomination described, these thirty sketches constitute a more or less sustained argument for co-operation. Fleming H. Revell Company, New York, \$1.00 net.

"Israel's Account Of The Beginnings." By Walter M. Patton. Dr. Patton is Professor of Biblical Literature and History of Religion in Carleton College. It has been aptly said of him that he is in full sympathy with sound modern Biblical scholarship and is a fine expounder of its assured conclusions." The purpose of the book, as stated by him, is to meet the need of such as desire to understand the argument of the Hebrew writers in the first eleven chapters

of the Book of Genesis. "Historical interpretation of the thought of the Bible with special reference to the narratives as literary wholes" is distinctly the aim of the book. Inasmuch as no one will get a proper understanding of the Book of Genesis without an acquaintance with such facts as are set forth in this book, we commend it to all students of the Bible. The book was prepared primarily for use in college classes, either as a basis for recitation and discussion, or to accompany lectures developing more fully the themes presented. For the sake of those not familiar with the literary problems connected with the Biblical text, a summary statement of conclusions which have been reached in the literary study of the Hexateuch is given. Inasmuch as many are also unfamiliar with the relation of these early narratives to the other and later parts of Biblical history, uninformed as to the world of the Hebrews in which these early scenes are laid, several pages have been given to questions of general character in relation to Hebrew history. The volume is designed as the first of a series covering the history of Israel's life and literature to the year 79 A. D. Pilgrim Press, Boston; \$1.00 net.

"Biographical And Literary Studies." By Charles Joseph Little. Exceptionally fine characterizations, descriptions, and estimates of Hildebrand, Savonarola, Luther, Galileo, Dante, Ibsen, Paul and others. There is a very interesting study of the women of Ibsen in which the author says: "If tragedy is to remain what it used to be among the Greeks, a revelation of the terrible that clings to evil custom, then these women of Ibsen have as much right upon the modern stage as Electra or Antigone or Clytemnestra or Medea had upon the Athenian stage. Indeed they have more right there, because they are possible women of our own time; women ruined and women ruining in an atmosphere of doubt and of falsehood, of hypocrisy and distrust, of conventional pretense and worthless ideals." In a comparison of Ibsen with Sophocles and Shakespeare, Dr. Little says: "The supernatural of Sophocles and Shakespeare were misconceptions; sublime truly, but misreadings of the Universe. Are the truer conceptions of modern thought lacking in grandeur? Is not the conflict of man with nature and the moral order still the source of human tragedy? And if the dramatist is to purge our modern hearts with visions of the terrible, must he not depict the conflict as we now conceive the superhuman which is sure to overmaster us, unless perchance we conquer it within the soul and win at least an inward victory?" The cry of Ibsen in that startling and hated drama, *Ghosts*, Dr. Little says, is this: "Fools, blind fools, do you imagine that in demolishing your pantheons and tearing down the world of wizards and of witches and of substituting the ideas of inexorable law for the old conceptions of the immortal gods and the invisible powers, do you imagine that you have escaped the eternal reality that was reflected in such forms by Sophocles and Shakespeare, in their less instructed but powerfully created works?" In a closing article on "Christ in Modern Thought," Dr. Little writes: "The dove that fluttered above him was but the symbol of what is now perpetually happening. Every revelation of a divine purpose in human society that whitens modern thought hovers about the head of Jesus Christ, the voice within us proclaiming meanwhile, 'This is my beloved Son; hear him.' This alone accounts for the persistence of the New Testament Christ in Modern literature throughout the period of radical criti-

cism. Even those who rejected him with the lips worshiped him in their hearts. . . . To accept his ethics, to seek his mind, to long for his approval,—this was to follow and to worship him. . . . Poets tormented by doubts held to this Redeemer. Tennyson, Whittier, Browning—each in his own way discerned the reality of Jesus and his divinity, Mr. Browning chanting it with an awe that verged toward rapture. This is the modern manifestation of the divine momentum imparted by Jesus to his disciples. This created the New Testament. This vibrates eternally in its pages." Dr. Little, the author of this book of illuminating studies, was president of Garrett Biblical Institute for sixteen years, and for twenty years occupied the chair of church history. Abingdon Press, New York, \$1.25 net.

THE PASSING OF AN OREGON PIONEER MINISTER.

By George H. Himes.

Rev. David Baxter Gray, D.D., the oldest Congregational minister in Oregon, not only in years of conspicuously useful service, but in age also, died at the Mann Home for old people Monday evening, May 8th, that being his 80th birthday. Dr. Gray's ancestry was Scotch, Irish and Welsh, and he was born in Fairhaven, Preble county, Ohio, May 8, 1836. He moved to Indiana with his parents—David Baxter and Mrs. Elizabeth Clark Gray—when a mere lad, and on May 8, 1851, the family, consisting of the father, mother and four children, the subject of this sketch being the eldest, started across the plains to Oregon with ox-teams, arrived at Portland on October 16th, and a few weeks later made their permanent settlement in Linn county, near Albany. Having had no opportunity to attend anything but the ordinary country school in Indiana, where the courses of study were confined to the three "R's"—Readin', 'Ritin' and 'Rithmetic—supplemented by an additional course in the vigorous application of the rod, and its value in character-building, "Baxter" Grey, as he was familiarly known, improved every spare moment in reading all kinds of books, and as soon as a chance was open he attended an academy at Union Point, Linn county, of which Rev. Wilson Blain, a graduate of Miami University, Oxford, Ohio, and a minister of the United Presbyterian Church, was the principal. A little later he became the pupil of Rev. S. G. Irvine, D.D., a pioneer of 1851, and a classical scholar, also a minister of the United Presbyterian Church, of which Mr. Gray became a member. Not long afterwards he decided to prepare himself for the ministry. In this act he was heartily sustained by his parents, both of whom were members of the United Presbyterian Church. Still later, while engaged in industrial pursuits, with Rev. Mr. Worth, all spare time was spent in study and receiving private tutelage in the Greek and Latin languages and in the theology as taught in that branch of the Christian Church. While it cannot be said that Mr. Gray was a "college bred" man, yet, being of a studious nature, and by taking advantage of every opportunity that offered for acquiring knowledge and broadening his views, he became, if not liberally educated, in a technical sense, well grounded in the line of his profession, and also well informed in regard to all movements that marked the progress of Christ's kingdom on earth.

Not being in sympathy with some of the tenets of the church of his fathers, before entering the ministry he transferred his affiliation from that church to the Congregational

Church, whose more liberal views on non-essentials appealed to him. Although withdrawing from its membership, he had warm sympathy for the church of his fathers to the end of his life; and realized that within its fold was as noble a band of Christian workers as can be found anywhere in the Church Universal.

Mr. Gray was licensed to preach by the Congregational Association in 1862, and his first pastorate was that of the Albany Church. In 1866 he went to Astoria and assisted in organizing a Congregational Church there, and was its pastor until 1869, when he removed to California, and was the pastor of a church in Oakland until 1873. Then, health failing, he returned to Oregon, settling in Eugene, where he engaged in business until 1877. In the latter part of that year, health being measurably restored, he accepted a call to the Oregon City Church, where he remained two years, and then was called to The Dalles Church, where he served ten years. An affection of the throat again compelled him to give up speaking in public, and for the following four years he was Superintendent of the State School for the Blind, with his home in Salem. The next three years were devoted to business matters in partnership with a brother-in-law. In 1894 a Congregational City Missionary Society was organized in Portland, whereupon Mr. Gray was chosen Superintendent—a place he was especially well adapted to fill by reason of his long experience as a pastor. In this capacity he rendered efficient service for twenty years, retiring in 1914, when the illness of his wife, who had always been a faithful worker, hand in hand with her husband, required his presence almost continuously.

Dr. Gray was married to Miss Amanda Stowell in Eugene, June 27, 1862, who bore him two children—a son and daughter—both of whom passed away several years ago. The daughter was a gifted musician. Mrs. Gray died on January 13th of this year, after a long illness.

Dr. Gray is survived by a sister, Mrs. Nancy J. Paxton, and her four daughters, and a brother, Mr. Samuel E. Gray, of Madras, Oregon.

Several years ago I reminded Dr. Gray of the first sermon that I heard him preach. "When was that?" he asked. "Sunday, April 16, 1865," I replied, "and your text was Isaiah 26: 20, 21." "Yes, I remember that time well. That was the day after President Lincoln died. The sermon I preached was not the sermon I had prepared for that occasion. If you remember, Dr. Atkinson, pastor of the First Congregational Church there, went East early that year. Before leaving he arranged with Rev. S. H. Marsh, President of Pacific University; Rev. Horace Lyman, Professor at Pacific University; Rev. Thomas Condon, of The Dalles; Rev. P. S. Knight, Oregon City; Rev. Obed Dickinson, Salem, and myself to supply his pulpit during his absence. According to the plan, my turn was on April 16th. I was young in the ministry then, as well as ambitious, and being anxious to make a good impression upon a Portland audience, particularly so because it was to be my first appearance there, I prepared my sermon with great care. I took the boat at Albany on Saturday, April 15th, at five o'clock a. m., and spent the time until four o'clock p. m. in reviewing my sermon. At that hour the boat was approaching Portland, and I observed that there were many flags at half-cast. A few days before this the flags were floating joyfully in all directions in glad acclaim over the fall of Richmond, the surrender of General Lee's army, and the end of the Civil War. And now the flags indicated mourning. What could it mean? We reached the wharf, and upon disem-

barking, the shouts of the boys yelling "Extra! Extra! President Lincoln has been assassinated!" greeted my ears. The shock was stunning. Words cannot depict the excitement that prevailed. The transition from extreme joy to unspeakable sorrow was overwhelming. I went to the store of Deacons Hurgren and Shindler on First street, between Washington and Alder streets, and said: 'Brethren, I came to preach for you tomorrow, but the sermon I have prepared will not answer in view of the awful calamity that has been visited upon this nation. Kindly provide me a room where I can prepare another sermon.' The room was secured quickly, and I went to work at once, not stopping to eat dinner. The passage of Scripture you mentioned was chosen as a text, after a prayer for guidance. I spent the entire night upon the sermon, and went into the pulpit without sleeping. After dinner I took a nap, then a short walk, and got ready for the evening service."

The text alluded to is as follows:

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be over past.

"For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

It is impossible for me, after the lapse of fifty-one years, to recall a single sentence of Dr. Gray's sermon, but the impression it made cannot be forgotten. Instead of invoking vengeance and the wrath of God upon the perpetrator of the awful crime and his abettors, not a word suggestive of hate or ill-will was uttered, and a powerful plea was made for all to assume the right attitude towards God. Moreover, the belief was expressed that the name of Lincoln would be hereafter classed among the World's Immortals, and be increasingly revered as the generations passed on.

Dr. Gray's funeral, held May 10, was conducted by Rev. Luther R. Dyott, of the First Church, assisted by Rev. A. C. Moses, Rev. W. H. Meyer, Rev. W. C. Kantner, and Rev. John J. Staub.

Portland, May 12, 1916.

A CHURCH ORGANIZED AT FORT BIDWELL.

On May the second we organized a Congregational Church here in Fort Bidwell. It is not large, but we believe it is the beginning of a better day Spiritually, for this place. So far as we can learn, it is the nearest a permanent work of this kind that has ever been here. There are many excellent people here, but they have been for so many years without regular Christian work, that they become used to living without it. We hope that in time it will become an essential to the community generally.

Our success in organizing, is due in the main, to the very earnest efforts of Superintendent L. D. Rathbone and wife and of Rev. W. E. Eckles, pastor of the Church at Alturas.

For a number of days these people labored among us here, visiting the people during the day, and setting forth with simplicity and power, the truths of the gospel in the evening.

In the three sermons, "Jesus the Man," Mr. Rathbone made it very difficult for his hearers to resist the claims of the Master.

A year ago, Mr. Eckles had helped us in a few services, and those who heard him never forgot him, but had a

kindly welcome for him this time.

We desire that our little church may be remembered in prayer by our people throughout the district.

H. M. BOWMAN, Pastor.

Among The Churches

Santa Rosa. Fourteen persons were received on Easter Sunday, and 4 at a later service, nearly all on confession of faith. We are preparing at Santa Rosa for a five-weeks union evangelistic campaign under Rev. Dr. Hunnewell in the Pavilion or Skating Rink.

Claremont. — In April under the leadership of the Trustees of the Congregational church and their chairman, Martin Abernethy, a debt of \$6400 was provided for by the members and friends of the church. In May the College, the church and the community adopted Smyrna, Turkey, and its adjacent field in Western Turkey, as their joint field of missionary service. That means that Pomona College will plan to enter the Educational work there in co-operation with The International College located at Smyrna, while the church will apply itself to building the evangelistic work. The Men's Union of the church, which co-operates in its missionary work, at once made its canvass for its budget of \$1200 for this work, and has fully raised it. This is one of the results of the Laymen's Missionary Convention held in Los Angeles last month. Several hundred dollars will go forward at once.

Santa Barbara Japanese.—A council for the recognition of the Japanese Congregational Church of Santa Barbara met in the First Congregational Church on the 18th of May. It was ascertained that there are about three hundred Japanese within reach of the church, with no other Christian organization ministering to them, thirty members in the church, about thirty members in the Sunday School and a lot and building, valued at \$1600, already owned by the church. The council voted unanimously to recognize the church. The sermon was given by the Rev. Dr. W. C. Pond; prayer by Rev. T. B. Dyer; charge to the church by Rev. G. F. Kenngott, the welcome from Japanese churches by Rev. M. Furuya; welcome from American churches by Rev. G. W. Hinman; the benediction by Rev. G. H. Greenfield. The Rev. M. Furuya and Mr. S. Hamaoka acted as interpreters. The Rev. G. W. Hinman was moderator, and the Rev. W. H. Hannaford, scribe.

Highland, F. E. Dell, pastor. — Six persons were welcomed into membership, at a recent Sunday service and at the same time four children and two adults were baptized. Mothers' Day was duly observed, the pastor giving, at the morning hour, an appropriate address upon the theme, "The Silent Partner." The Highland Literary Club, organized three years ago by our pastor and of which organization he has been its only president, has just closed another successful season. This club has been a strong factor in our church and town, developing latent talent along literary lines and, also, being a rallying-center for the social and intellectual phases of the church life. The club has 40 members. Our pastor is president of the Highland Chamber of Commerce and as such, avails himself of the large opportunity for service in our town life. He is also engaged

to deliver the commencement address to the Chino High School. The C. E. Society, also the Junior Christian Endeavorers are doing good work. At a banquet given three weeks ago, there were more than 60 sitting at the tables. Our pastor not only believes in working, but, also, in seeing that others are kept busy.

NOTES AND PERSONALS.

At the meeting of the Congregational ministers of San Francisco and vicinity next Monday the address will be by Rev. Roy Campbell of Oakland.

The Rev. Dr. I. C. Meserve, pastor of the Oneonta Congregational Church, Pasadena, visited a few days with his son in Berkeley last week and preached at Mills College on Sunday.

The choir of the First Congregational Church of Alameda furnished the music at the baccalaureate services of the University of California in the Greek Theater, and had many compliments.

The Rev. E. B. Hart has resigned as pastor of Mission Congregational Church, San Francisco. He wishes the resignation to take effect the first of August. During August he is to preach in the First Congregational Church of Bristol, Connecticut—the church of his boyhood. Mr. Hart has worked in an able and faithful way in San Francisco and he will be greatly missed in our fellowship here.

We wish to correct a statement made in The Pacific of last week. Dr. James M. Campbell of Claremont is not, as we stated then engaged in reading and editing manuscript for an Eastern Publishing House, but having done that work for many years, he is now prepared to give his services along that line to any who may desire them. His next book, which is entitled "Prayer in its Present Day Aspects" comes out in the early fall, and will be published by the Fleming H. Revell Company.

WOMAN'S BOARD AND WOMAN'S HOME MISSIONARY UNION MEETING AT SEBASTOPOL.

The semi-annual meeting of these organizations will be held in Sebastopol on Friday, June 2.

Mrs. H. M. Tenney will preside at the forenoon session. After reports have been made Mrs. J. P. Prutzman will speak on "How to Conduct a Successful Mission Study Class."

Miss Simpson will speak on "What Asilomar Will Mean This Year."

Mrs. Ray E. Gilson, on "The Work That is Being Done for Young People."

Mrs. L. D. Rathbone, on "Home Missions as seen by a Traveler."

At the afternoon session Mrs. F. J. Van Horn will preside.

Devotional services will be conducted by Mrs. C. E. Preston.

The treasurers will make report. Then will come A Missionary Pageant. Music arranged by Mrs. W. C. Day.

Mrs. W. W. Ferrier will speak on "What the W. B. M. P. Stands For."

Mrs. F. B. Perkins, "A Word About the W. H. M. U. This will be followed by an address by a missionary.

Immediately after supper there will be a half hour of song and readings by Mrs. R. C. Brooks.

The evening devotional service will be conducted by the Rev. Mr. Dean. And an evening address will be given by the Rev. Raymond C. Brooks. There will also be an evening address by some missionary. The music will be furnished by the Sebastopol choir.

If fifty delegates attend—going by train—all railroads give one third return fare. Get from your local agent a certificate which will be signed by the secretary of the meeting. This will entitle you to the reduced return fare. Tickets on sale June 1 and 2. Good for return till June 5th. Take Sausalito ferry leaving June 2 at 7.15 a. m.

Persons who desire entertainment Friday night are requested to write to Mrs. W. C. Day, Route 4, Box 224, Sebastopol, Cal.

THE YOSEMITE CONFERENCE.

The Northern California Congregational Conference meets in Yosemite this year. The date is July 25-30. Mr. and Mrs. Curry will entertain all delegates at the rate of \$1.50 per day, and one-eighth of all delegates—to be selected from among the Home Missionaries who come from the greatest distances—will receive free entertainment. A



The Auditorium at Camp Curry.

rate of \$15 from San Francisco can be secured for 100 persons.

The program committee is arranging the program so that there will be some full days and some half days off for tramping. The meeting will begin on Tuesday evening with a dinner and several speeches on different phases of "Our Congregational Task." It is too early to give the details of the whole program but it will in so far as possible shape itself to suit the surroundings. One session will be devoted to Nature Studies; another to Nature Lovers and a third to several papers on "The Ministries of Nature." Mr. Francois Matthes of the U. S. Geological Survey has consented to give a lecture on the Geology of the Yosemite.

One half day will be set aside for business. Camp fire meetings will be held each evening.

The Program Committee of which Rev. T. T. Giffen of Fresno is chairman, will welcome suggestions. Especially

do they desire to hear from the pastors about laymen who will be delegates and who ought to have places on the program. Any such suggestions, if they are to receive consideration, should reach the chairman by May 27th.

MEETING OF CENTRAL ASSOCIATION.

The third annual meeting of the Central Association of Churches and Ministers was held in the Congregational Church at Lodi, April 25 and 26.

Owing to the fact that a union evangelistic campaign under the direction of the Fife Bros. was to begin in Lodi Sunday April 30, the meeting of the Association was held one week ahead of schedule time. The Lodi church did itself proud as an entertaining church, and the visitors could not help catching some of their enthusiasm as a result of some of their recent achievements. They had completed a fine new parsonage, moving the old one to the rear of the church to be used as a parish house. Their equipment for S. S. work leaves little to be desired. Then the new pipe organ recently installed in their remodeled church seems a consummation beyond the expectations of pastor Schwimley and his good people one year ago.

The carefully trained choirs sang Tuesday and Wednesday eve, to the delight and edification of the Association.

The first meeting was held Tuesday evening April 25. The praise service was conducted by the moderator, Rev. J. J. Kelly of Ripon. Pastor Schwimley welcomed the Association in a few well chosen words which were responded to by the moderator.

Rev. R. H. Sink, of Stockton, preached the sermon on "The Providences of God in the Life of the Pilgrims". The general theme of the meeting was "Congregationalism," and this sermon, historic in character, took us back to the beginning of things Congregational, and led us along through the wonderfully interesting experiences of the Pilgrim Fathers. Following the good and established custom the Lord's Supper was celebrated at this service.

In addition to the brief business sessions and devotional services morning and afternoon Wednesday was devoted to addresses and discussions along the line of the general theme announced for the meeting. Rev. J. J. Kelly, of Ripon, gave an address on "Our Literature in the Family". By recommendation of the business committee Secretary Hinman gave an address on "The attitude of the Church towards Militarism and State wide Prohibition".

At noon we sat down to a bountiful lunch prepared by the ladies of the Lodi church, in the S. S. room, and enjoyed the good fellowship of kindred spirits. At 1:30 devotions were led by a layman, Prof. Amos Hiatt of Ceres. Most of the afternoon was given to the discussion of our benevolent and missionary work. Rev. G. W. Hinman spoke in the interest of the A. M. A. and Rev. H. H. Wikoff spoke for the C. B. Society. The Woman's hour, under the direction of Mrs. Drury, of Stockton, was an interesting part of the program. Mrs. Hinman spoke for the Woman's Home Missionary Union of Northern California, while Mrs. Gordon, lately returned from Turkey, gave us many interesting incidents from that unhappy country.

Rev. L. A. Sahlstrom of Lockford read a paper on "Christ's Place in Congregationalism," which seemed so good to the association that he was asked to offer it to the Pacific for publication. The officers elected for the following year were: Moderator, W. A. Schwimley of Lodi; Asst.

Moderator, R. H. Sink of Stockton; Scribe who is also Registrar and Treasurer, J. W. Buck of Ceres.

The Association put itself on record in favor of the Ter-Centenary program of the National Council for a Campaign to add 500,000 new members to the roll of the churches in the United States and \$2,000,000 to our benevolences.

In the evening, after the devotional services led by Pastor Schwimley, and the splendid singing by the vested chair of young ladies, the address of the evening was given by Dr. A. B. Patten of Sacramento on "Our Democratic Christianity, and our Growing Christian Democracy."

J. W. BUCK,

Registrar.

Ceres, Calif., May 11-16.

NORTHWEST WASHINGTON NOTES.

Machias.—D. E. Wilson, pastor. The twentyfifth annual meeting of the Northwestern Association was entertained by this church May 2-3. Mr. Gomer Thomas, of Bellingham, was moderator and gave an inspiring address. A. W. Bond, was dismissed to the Wenatchee Presbytery of the Presbyterian Church, Leonard Garver was transferred to the Seattle Association. Rev. R. B. Hassell, Probation officer for Snohomish Co. was received from the Eastern Washington Association. The sermon was preached by the Rev. J. D. Hudson, of Anacortes, from the text, "Apart from me ye can do nothing." Mr. Gomer Thomas was unanimously elected to serve as moderator for another year. Resolutions were passed, memorializing the passing of Rev. H. B. Hendley, State Registrar; protesting against preparedness; and congratulating Dr. Samuel Greene on the attainment of his eightieth birthday. Rev. R. M. Pratt spoke of "The Pacific," and urged the early payment of the conference dues. The report of the nominating committee was accepted and elections made accordingly. Assistant moderator, Rev. A. I. Ferch; Scribe-treasurer for three years, Rev. R. M. Pratt; Auditor for one year, Roy H. Gillespie; Place of next meeting, Bellingham; Preacher, Jos. Weiss; alternate, A. F. Palmer; Board of Directors, Mr. Percy Hood and Rev. E. E. Flint. The committees are: Ecclesiastical, Warren Morse, Mr. H. E. Campbell and Mrs. G. C. Alston. Missionary, E. E. Flint, Mrs. I. N. Cone and H. J. Taylor. Evangelistic, C. J. Swain, Jos. Weiss and A. F. Palmer. Social service, J. D. Hudson, Prof. F. T. Hardwick and Miss Linda Jennings. Devotional, R. E. Rowell, Mrs. T. H. Lloyd and D. E. Wilson. Executive, Mrs. Julia Allen and Dr. W. G. Baker. The closing address of the meeting was given by Dr. Geo. W. Nash. President of the State Normal School, on "A Trinity of Virtues; Honesty, Sobriety and Chastity." The Machias church entertained splendidly.

Bellingham.—Warren Morse, pastor. A very helpful feature of the work of this church is the mid-week service. Every Wednesday evening there is served a tea supper at 6.45, a simple affair, the ten cents just about covering the cost. In the work of preparation people have been interested who have not previously found a place of work in the church. The ideal is to keep the family and the church together. After supper, while still seated at the table, hymn books are passed. One of the men acts as chairman. The pastor leads in a brief devotional service, telling a story to the children and opening a larger subject for discussion by the adults. Occasionally the meeting is turned over to Sunday school interests or some Civic affair of interest is discussed. The attendance averages about fifty.

Coupeville. — Robert M. Pratt, pastor. Easter was a glad day in this church. Nine persons were received into membership on confession, making a total for the year of twenty-nine on confession and two by letter. The church is on a good foundation for fine community service. A number of those uniting with the church are men whose wives have been members of the church for years. The church has been completely renovated. The electric light is being installed. During the period of installation the pastor is conducting a series of candle-light services. Memory hymns are sung and a series of addresses delivered on "The Paradox of Prayer." The church has been full to capacity at each service, despite unfavorable weather. Many testimonies of blessing received thru the practice of the presence of God in silent prayer have been given.

Pinehurst.—There is now in this suburb of Everett a Congregational church. Fathered by Principal F. T. Hardwick of Everett Lincoln School, the religious work in this community has prospered. At the Association meeting in Machias the church was recognized as in fellowship with the churches. At an early date a service will be held when the felicitations of the Association will be conveyed to these earnest people. Prof. Hardwick has done a splendid work and foundation for real community work has been established.

Monroe. — F. C. Rolls, pastor. The call of the Homeland and relatives distressed by war, makes it imperative that Brother Rolls and family depart for England in June. For three years they have faithfully served the community and the church parts with them regretfully. There will be an opportunity here for the right man to lead a loyal church to much service. The church plant is ideal for the work.

Snohomish, Edmonds, Blaine, Sultan, Leavenworth and Beach are without pastors.

R. M. P.

SEATTLE ASSOCIATION MEETING.

The attendance at the opening session was the largest in the history of the Association. Reports of churches were of unusual interest.

Rev. C. R. Shatto was elected Scribe and Rev. C. H. Shank Assistant Scribe.

Nominating Committee—Revs. H. M. Painter, J. A. Henry and A. L. Knudson.

Resolutions Committee—Revs. A. J. Bailey, Samuel Greene, C. E. Newberry.

Missions—Revs. H. C. Mason, C. H. Shank, J. C. Evans.

Evangelism—Revs. C. E. Newberry, Mrs. A. J. Bailey, and A. L. Knudson.

Social Service—Revs. H. F. Burgess, Sydney Strong, J. A. Henry.

Other standing committees unchanged.

Rev. R. D. Nicholls was elected Moderator for the ensuing year; Rev. C. A. Dettmers, Assistant Moderator.

Rev. Stephen Smith, of Port Angeles, was elected preacher for the next meeting; Rev. A. L. Knudson, alternate preacher.

Rev. T. R. Elwell was re-elected Recorder-Treasurer.

Among the resolutions passed was one expressing appreciation of the work of the late H. B. Hendley, who has for many years been Registrar of the Washington Conference, and sympathy to the bereaved family.

Also a resolution expressing regret that Rev. T. Hayami, pastor of our Seattle Japanese church, should be obliged to leave next month for Japan, on account of the poor health

of Mrs. Hayami, and wishing him God-speed.

Rev. J. Charles Evans, the new pastor of the West Seattle Congregational Church, appeared for the first time in Seattle on an Association program, as leader of the devotional services on "The Joy of the Lord."

Miss Luella Dyer, President of the Washington State C. E. Union, imparted much enthusiasm in behalf of the young people in our churches. Referring to the departure of troops that night from Fort Lawton for Douglas, Arizona, she said (contrary to a common belief) soldiers who had been in battle were not anxious for war. "Nevertheless," one of the captains had said to her, "we prefer to march double-quick to the front than to mark time on the border." This she applied with telling effect to service in Christian warfare.

The meeting was brought to a fitting conclusion by the address of Rev. J. W. Carson, dealing with the subject of Devotion, and presented in a truly devotional spirit.

After the Wednesday afternoon session, at an informal meeting called for the purpose, Rev. W. W. Scudder, D. D., presented a plan for a proposed local Council of Congregational Churches, which was favorably discussed and referred to the Executive Committee of the Seattle Church Extension Society for recommendation.

THE CONGREGATIONAL COUNCIL OF SEATTLE, AFFILIATED WITH THE SEATTLE CONGREGATIONAL CHURCH EXTENSION SOCIETY.

I. Object.

The purpose of this organization shall be to unite the Congregational churches and forces of the city in recognition and discussion of their common policies, necessities and service, and in promotion of such measures as shall serve best for their general welfare. It shall serve in an advisory capacity, as a clearing house of Congregational ideas and activities, to the Seattle Congregational Church Extension Society, whose trustees shall constitute its Executive Board.

II. Membership.

The membership of the Council shall consist of the Congregational churches of the city of Seattle and such Congregational churches in the environs as shall from time to time be admitted by vote. Each such Congregational church may be represented in this Council by two delegates, who shall be elected by their churches to serve for terms of two years. The pastors of these churches shall be ex-officio honorary members of the Council.

III. Powers.

The powers of this Council shall be advisory and initiative until its proposals have been ratified by the approval of two-thirds of the churches, after which they may be carried out by its officers and committees. All legal and financial matters thus decided upon shall be referred to the trustees of the Seattle Congregational Church Extension Society for execution.

IV. Meetings.

The Council shall hold nine monthly meetings each year, omitting the months of June, July and August. The date of meeting shall be the first Monday evening of the month.

V. Business.

Full opportunity may be given, on motion, for free discussion of all questions at any time, but no measure shall be adopted that has not been reported in writing by the committee to which it has been referred for consideration, after which it shall be referred to the churches for approval.

VI. Committees.

The committees of this Council, consisting of five members each, shall be as follows: Business Organization and Finance; Missions and Apportionment; Education and Christian Endeavor; Evangelism and New Fields; Social and Civic Service; Devotional Life and Fellowship; Music and Art; Amusement, Athletics and Recreation.

VII. Fines.

Since the value and efficiency of this Council is conditional upon faithful attendance, any church whose delegates fail to attend shall pay a monthly fine of one dollar for each such absentee.

SEATTLE.

Eighteen persons were received into the fellowship of Plymouth Church on a recent Sunday, 12 by letter, 4 on confession and 2 on reaffirmation of faith.

Sunday evening May 14, the Rev. Hilton Pedley, for 25 years in missionary work in Japan, spoke in the University Congregational Church of Seattle.

The Seattle Ministers' Federation has indorsed the protest recently made by the Japanese Government against the enactment into law of the "Gentleman's Agreement," which agreement the Federation is led to believe has been faithfully kept.

SOME SEATTLE ASSOCIATION RESOLUTIONS.

At the regular meeting of the Seattle Association of Congregational Churches and Ministers, held May 9 and 10, 1916, the following resolution was passed by a unanimous vote of the Association: Resolved, that we put on record our appreciation of the services of Rev. H. B. Hendley, as registrar of our state conference and as a faithful fellow laborer with us all in the Master's service in our churches. And we express our sincere sympathy with his family now bereaved. The completion of such a life emphasizes to Christian faith the truth that to live in Christ, and when He calls, to die is gain.

At the regular meeting of the Seattle Association of Congregational Churches and Ministers, held May 9 and 10, 1916, by unanimous vote the Association adopted the following resolution.

Resolved, That we express to Rev. T. Hayami as he returns to his native land our appreciation of his services as pastor of one of the churches of this Association, and we wish him God speed in the work in which he may hereafter engage.

ROBERT EWELL.

Recorder.

OREGON LETTER.

By George H. Himes.

May 6th the seventy-third anniversary and the sixteenth celebration of the organization of the first American civil government on the Pacific Coast took place at Champoege, thirty-three miles south of Portland, on the east bank of the Willamette river. This important event occurred on May 2, 1843, but hereafter, in order that representatives of the higher classes in the public schools and other educational institutions easily tributary to this place may attend, the celebration will always be held on the first Saturday after May 2nd, excepting when that date occurs on Satur-

day. At the meeting seventy-three years ago one hundred and two persons were present, pursuant to call to hear the report of a previously appointed committee instructed to submit a form of government. The report was adopted by fifty-two votes. The church preference of those who voted to adopt the report was as follows: Baptists, 4; Roman Catholics, 5; Congregationalists, 6; Episcopalians, 6; Methodists, 13; Presbyterians, 8; unknown and no choice, 10. The fifty who voted against the report of the committee were Roman Catholics.

The States and countries represented by those who voted to adopt the committee's report were as follows: Alabama, 1; Canada, 2; Connecticut, 4; District of Columbia, 1 (a granddaughter of that person—Joseph Gale—is the wife of Senator Poindexter of the State of Washington) England, 5; Indiana, 1; Ireland, 1; Kentucky, 1; Maine, 1; Massachusetts, 4; New Hampshire, 3; New York, 10; North Carolina, 1; Ohio, 3; Pennsylvania, 4; Vermont, 2; Virginia, 1; Scotland, 1; Unspecified, 6. Those who opposed were natives of Canada as a rule, and were old employees of the Northwest Company, or its successor, the Hudson's Bay Company.

The Silver Circle of the Ladies' Aid Society of the First Church—a group of the elderly ladies of the church—held a memorial service last Thursday at the residence of Mrs. George M. Parker in honor of Mrs. William P. Jones and Mrs. Richard M. Jones, both of whom passed to their eternal reward during April.

Rev. George N. Edwards, who has been the pastor of the Oregon City Church since 1911, resigned recently, to take effect on May 21st. He will go at once to Billings, Montana, and take up Christian work as joint missionary for the Montana Home Missionary Society and the Congregational Sunday-school and Publishing Society.

On last Sunday and today the Congregationalists of Portland have had the great privilege of hearing of the conditions and prospects of Christian work as carried on by the missionaries of the American Board in Foreign lands. Last Sunday evening an address was given by Rev. F. F. Goodsell, who has been in Turkey since 1907. This morning Rev. William M. Zumbro, D.D., President of the American College at Madura, India, made the address of the hour. He will speak to the Brotherhood of the church tomorrow evening.

Potland, May 14, 1916.

SEEING THE WORLD.

"The world is wet," said the little frog;

"What isn't water is mostly bog."

"Oh, not at all!" said the little fly,

"It's full of spiders, and very dry!"

"The world is dark," said the moth so white,

"With many windows and arcs of light."

"My poor young friend, you have much to learn;

"The world is green," said the swaying fern.

"Oh, listen, dears," sang the little lark,

"It's wet and dry, and it's green and dark.

To think that's all would be very wrong;

It's arched with blue, and it's filled with song."

—Jubilee Gems.

The rule of self-obedience to the right will bring all things into order.

LAND WHERE HATRED DIES.

(Tune: Auld Lang Syne.)

War-racked and torn from sea to sea
The old world bleeding lies;
God called America to be
The land where hatred dies.

No tangled web of ancient wars
Her prayer for peace denies;
Great seas protect her fertile shores,
The land where hatred dies.

Her new-made brotherhood outlasts
The older, narrow ties;
Her future blends a thousand pasts,
The land where hatred dies.

Unswayed amidst a world insane
With wild alarms and cries,
Now may she calm in strength remain,
The land where hatred dies.

When breaking through the chain of steel
Earth's struggling peoples rise;
Her wealth must feed and clothe and heal—
The land where hatred dies.

The sword has perished by the sword,
New ways before her lie;
God grant her strength to speak the word;
"A world where hate shall die."

—Anna Louise Strong.

Being all fashioned of the self-same dust, let us be
merciful, as well as just.

A NURSERY SONG.

Oh, Peterkin Pout and Gregory Grout
Are two little goblins black.
Full oft from my house I've driven them out,
But somehow they still come back.

They clamber up to the baby's mouth,
And pull the corners down;
They perch aloft on the baby's brow,
And twist it into a frown.

And one says "Must!" and t'other says "Can't!"
And one says "Shall!" and t'other says "Shan't!"
Oh, Peterkin Pout and Gregory Grout,
I pray you now from my house keep out!

But Samuel Smile and Lemuel Laugh
Are two little fairies right;
They're always ready for fun and chaff,
And sunshine is their delight.

And when they creep into Baby's eyes,
Why, there the sunbeams are;
And when they peep through her rosy lips,
Her laughter rings near and far.

And one says "Please!" and t'other says "Do!"
And both together say "I love you!"
So, Lemuel Laugh and Samuel Smile,
Come in, my dears, and tarry awhile!

Laura E. Richards.

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